



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Critical Notes

BALMUNAMĜE, THE SLAVE DEALER

In the summer of 1917, Mr. William T. Grant, Jr., of Pelham Manor, New York, purchased of M. Gejou, Paris, twenty-four tablets written in Babylonian cuneiform, of four distinct periods and of varying character. There are in the lot a few contracts of the classical period of Babylon and Larsa. One of these, G 17. No. 17, is evidently from the archive of Bal. Mu. Nam. Ĝe of Larsa, which the writer found indicated in his assignments from the Yale Babylonian Collection, and on which he read a paper at the Semitic Seminar in New Haven, March 24, 1916, and at the meeting of the American Oriental Society in Washington, D.C., April 25, 1916.

Dr. H. F. Lutz, who received his Yale assignments at the same time as the writer, has published a volume of letters in which a few instances appear of the name *BalMuNamĝe*, variously syllabled; e.g., 13:2; 77:4; *Bal-me-nam-ĝi* 96:1.¹

It is entirely possible that the syllables referred to belong to more than one man. In fact Dr. E. M. Grice, who has had access to abundant material and who is expert in the dates of the Larsa period, informed me in March, 1917, that the name is found on tablets ranging from the time of Sin-idinnam to Hammurabi. The writer found the name on thirty-four of the tablets allotted to him in New Haven. This lot of thirty-four was the archive referred to in the Oriental Society paper, "A New Archive from Old Larsa."

While certain of the documents from the archive of BalMuNamĝe treat of real estate dealings, some of them large, and one refers to grain, more than a score of them refer to slaves, and the majority of these have to do with a new type or formulation of slave business.²

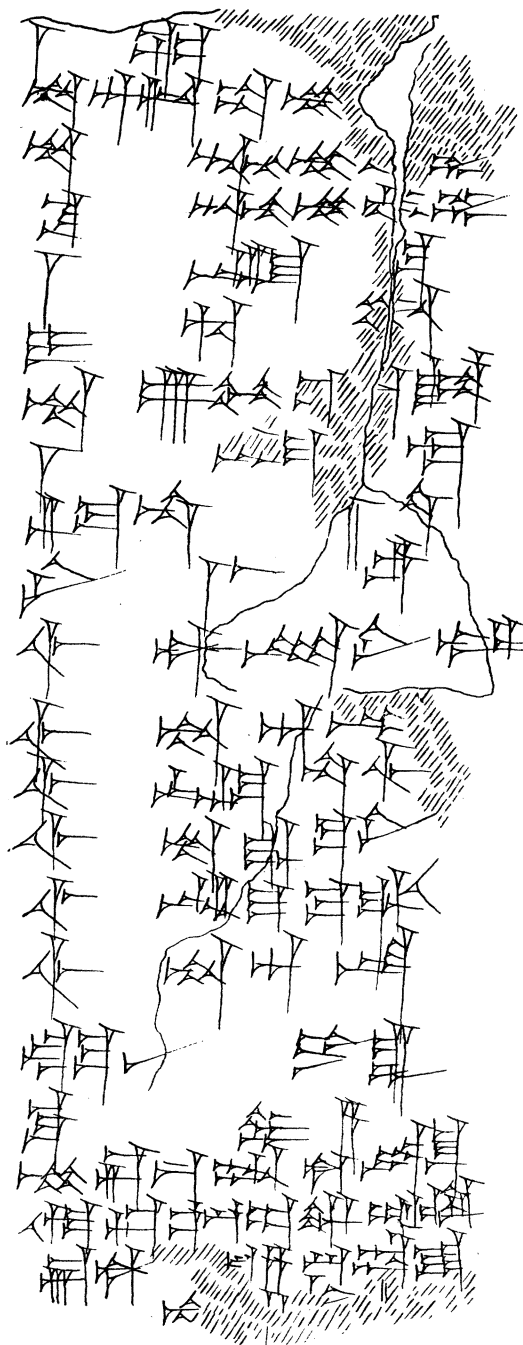
There must be a good many of these Senkereh tablets scattered about the world. The one published herewith, G 17. 17, is of the latest group known to the writer, and it seems appropriate to him to publish it in advance of his larger work on Larsa documents.

In an article in the *Smith (College) Alumnae Quarterly*, July, 1916, there is a description of the business interests of Balmunamĝe. For the greater part he bought and sold slaves and occasionally let them out to people who needed their services. Whether he received compensation for their work does not appear in the documents, which are mainly concerned with securing Balmunamĝe against loss. One can readily imagine that the owner of a

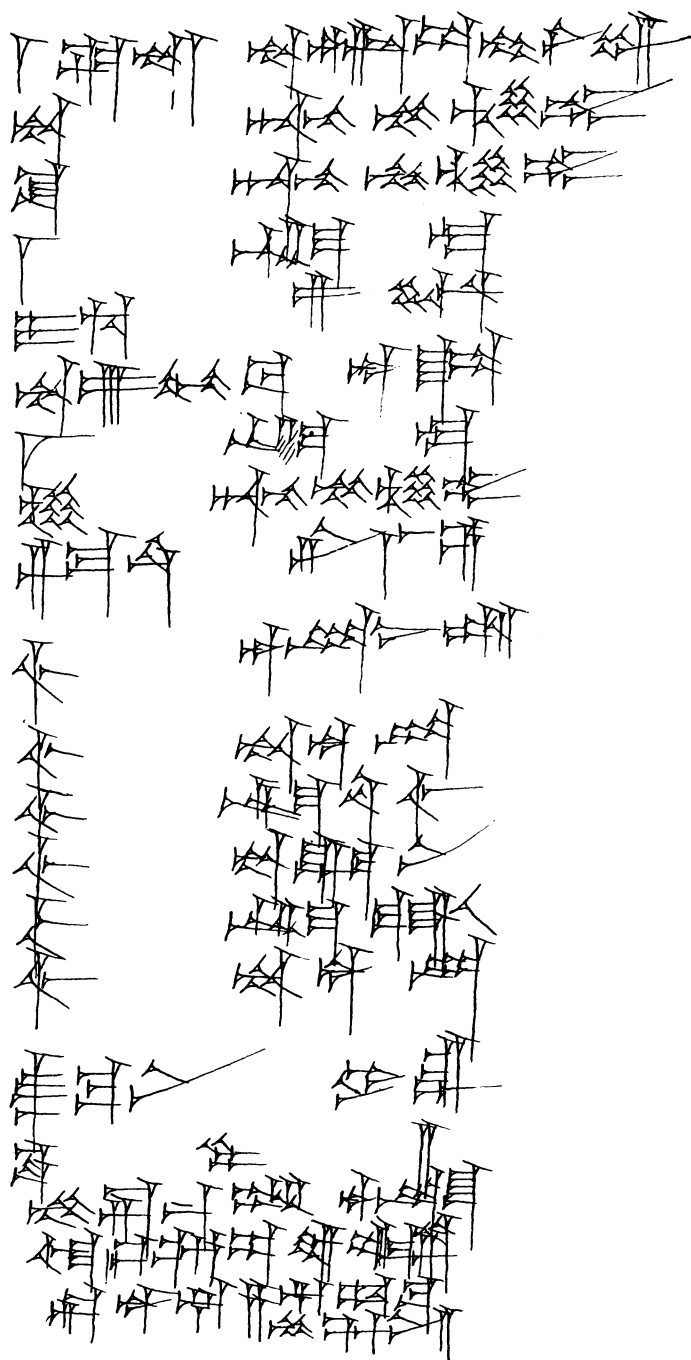
¹ Early Babylonian Letters from Larsa, New Haven, 1917.

² See article in *AJSL*, XXXIII (1917), 200.

G. 17. 17 (CASE)



G. c17. 17



large number of slaves might be glad to let them out to responsible fellow-townsmen who would board them and be sponsors for their welfare on terms which practically insured them at a higher valuation than the one at which the owner could sell them at the moment. Thus it was stipulated in the bond—"A by name is the slave of B. From B the owner C has taken. If the slave runs away or perishes, enters the palace, sanctuary, women's apartment, or prefecture, or if a lion eat him, or an enemy snatch him away, C will pay a stated amount [which is apparently the full value of the slave]." Sometimes real estate was pledged in case of delinquency. Figulla 73.¹

Of rarest occurrence among these tablets is one in pure Sumerian (except the personal names), next those which are in Semitic throughout, while most of the documents are found in different blendings of the two languages.

The core of the legal agreement is that in the event of certain misadventures to the owner's slave property the owner will be reimbursed. The variety of phrases employed to safeguard the owner from economic loss, the stability of the phrases, even though translated from Sumerian into Semitic Babylonian, and the prolixity of the scribe who wrote them indicate the legal forms of a lost code. Certain of the casualties mentioned may be likened to the phrases in modern insurance documents which refer to "the acts of God," piracy, and such external accidents to property.

We know now of two merchants in Larsa who did this kind of business, the other being Ubar-Šamaš, whose archive was indicated by Figulla.²

Most of the phrases employed in the documents are so well known to scholars that no comment is needed here, but a few of them have given rise to question. Such question would not include *ġa-a* and *ú-gu-ba-an-dé*. These two are possessed of interchangeable meanings, which unite in the Semitic *in-na-ab-bi-il*, the preterite of the *nifal* of *abātu* (iv. i) = "to go to ruin, disappear, flee," or, as Professor Haupt suggests, "take Scotch leave."

For *ġa-a* consult Brünnow, 11856, 7, and Meissner's *Seltene assyrische Ideogramme* (9106). For *šu-ġa-a* or *zu-ġa-a*, see Brünnow, 160. *Ú-gu-ba-an-dé* is simply a variant of *U-ġu-ba-an-dé*, etc. Cf. Delitzsch, *Sumerische Glossar*, pp. 42-43 and 141, where we find

<i>ú-ġu-ba-an-dé</i>	=	<i>ittabit</i>
<i>ú-ġu-dé</i>	=	<i>ġalâķu</i>
<i>Ugu-dé</i>	=	<i>na'butum</i>

See Figulla's copies 63, 72, 84. The syllable *gu* is Barton's No. 502.³

Ki . . . lugal-a-ni-ir = "from his owner" (Figulla 84:4, etc.). The final syllable *-ir* seems to be added under the influence of the preposition *Ki* = *itti* = from. This is new to us and shows how in the colloquial phrasing of the contract tablets the old expressions change. *Lugal-a-ni-ir* would mean

¹ *Vorderasiatische Schriftdenkmäler der König. Museen zu Berlin, Heft XIII.*

² *VAS, Heft XIII (Leipzig, 1914), p. iii.*

³ *The Origin and Development of Babylonian Writing.*

to a reader of the monumental inscriptions "to or for his king," as its counterpart *nin-a-ni-ir* (Figulla 72:4) would mean "to or for his queen," but no such meanings are to be thought of in the context of our documents, which deal with transactions in real estate and slaves. As in the business talk of any people, the royal phrases come to mean simple ownership, as in our words "landlord" and "landlady."

The Sumerian clause *šu-ni-a(-ni) šu-ba-an-ti(-meš or eš)* meaning "he has taken his hand" (or, "they have," etc.) occurs in most of the documents to signify the transfer of responsibility for the slave. Very rarely, as in the tablet given in facsimile here, the verbal form *i-hu-ú-uz* (case, *i-hu-uz*) (*aḥāzu* = "to take") is substituted for the Sumerian clause given above. In one known instance the order of thought and construction is inverted, and it is said simply that B has handed over a slave to C (*ba-an-sum-mu-uš*). These rare cases take the color out of the customary phrase.

An ambiguity must be confessed in the personal possessive pronoun *-ni* suffixed to *šu* = *kātum* = "hand," whether the hand is that of the slave, the owner of the slave, or, reflexively, the hand of the man himself, i.e., of the man who is the subject of the verb *šu-ba-an-ti*. Against the first supposition might be cited Figulla 73 and 84, in which the name of the slave is inserted between *šu-ni-a* and *šu-ba-an-ti*.

We find instances of *šu* = *kātum* in contexts where there is the sense or the reality of a pledge or a guaranty, as in Figulla 30:1 and 72:14. See also Friedrich, *Beiträge zur Assyriologie*, Vol. IV, "Altbabylonische Urkunden aus Sippara," 19:13 (Sipp 267), translated in Kohler und Ungnad, *Ham-murabis Gesetz*, III, No. 551; also Schorr, *Altbabylonische Rechtsurkunden*, No. 159, where *šu-ni-a* is rendered "sein Bürge." Meissner, *Beiträge zum altbab. Privatrecht*, 57:18 (Schorr, *op. cit.*, 157), gives a case of the Semitic equivalent, translated also "sein Bürge." The expression is one of obligation or guaranty in receiving the custody of the slave property, and that there is something analogous to bonded liability seems clear.

For the second compound of the clause, *šu-ba-an-ti*, we have the ordinary references for *ti*, in Brünnow, 1701, 1700, *maḥāru* and *laḫū* (but in contracts *likū*). The meaning is plain, but it is to be noted that when the Larsa scribes substituted a Semitic verb for this entire clause it was neither of the two given by Brünnow, but *aḥāzu*. A syllabary of the *koiné* would include *aḥāzu* as a Semitic parallel of *ti*.

As to the new date formula of G 17. 17, no published material tells of which of the rulers of Larsa it belongs.

G. 17. 17

TRANSLITERATION

1 *sag wardam m-warad iṭkab-ta mu-ni-im* 2 *warad bal-mu-nam-ḡe*
3 *itti bal-mu-nam-ḡe* 4 *m. iṭsin-eriš* 5 *i-hu-ú-uz* 6 *wardum ú-gu-*
7 *ba-an-dé* 7 *m. iṭsin-eriš* 8 *nam bal-mu-nam-ḡe* 9 $\frac{1}{2}$ *ma-na ni-lal-é*

10 *maḥar ilunannar-ni-maḥ* 11 *maḥar warad- ilunannar* 12 *maḥar*
ilusin-na-ši 13 *maḥar ir-ra-ba-ni* 14 *maḥar ilusin-ma-gir* 15 *maḥar*
warad ilunannar

TRANSLATION

1 One slave, warad-kabta, by name 2 the slave of BalMuNamge
 3 From BalMuNamge 4 Sin-eriš 5 has taken 6 [Should] the slave
 run away 7 Sin-eriš 8 unto BalMuNamge 9 one third of a mana
 [of silver] will pay 10 in the presence of Nannar-NI.MAĜ, etc.

It is strange to see two witnesses of the same name, as in lines 11 and 15, with no effort to distinguish one from the other.

The use of *nam* in line 8 on the tablet, this line not appearing on the case, is the only instance in tablets of this class. But this use of *nam* (Barton, 85.) is what we should expect from Col. IV, line 17, of the Yale law tablet.¹

ELIHU GRANT

HAVERFORD COLLEGE
 HAVERFORD, PA.

ON THE IDENTIFICATION OF A PORTRAIT STATUE OF A SEMITIC BABYLONIAN KING

On page 256 of his *Bismya, or the Lost City of Adab*, Dr. E. J. Banks has presented the picture of the head of a statue bearing a Semitic face, found at Bismya. The head is of pure white alabaster, and measured ten centimeters from its forehead to the point of the beard. The eyeballs were of ivory fastened in with bitumen. The pupils were missing, but, as the eyes of alabaster animals discovered in the ruins were of lapis lazuli, Dr. Banks conjectures that the lost pupils of these eyes were of the same blue stone. As the face is bearded and the nose Semitic, Dr. Banks rightly remarked (p. 257), "Undoubtedly the head is Semitic." He adds that it is also undoubtedly of the age of Sargon, or of those Semitic conquerors who overran the country and took the city. The head was found in the temple of Emakh at Adab, in which the statue of the earlier Sumerian king, Lugal-daudu, had been set up.

When Dr. Banks wrote his book (1912) he still identified Shargalisharri with Sargon. This should be borne in mind in reading the following sentences on page 341 of Dr. Bank's book: "Sargon, perhaps the first of the Semitic rulers, seems to have been the first to use the square brick, and it was of immense size, measuring forty-six centimeters square and nine in thickness, and so heavy was it that a single one was a sufficient burden for a man. Sargon seems also to have been the first Babylonian king to use the brick stamp with his name and titles, but at Bismya none of his bricks were inscribed. Naram-Sin, his son, employed a square brick of smaller size, and

¹ *Miscellaneous Inscriptions in the Yale Babylonian Collection*, No. 28.